UNITED EVANGELICAL Action

JULY 1, 1957

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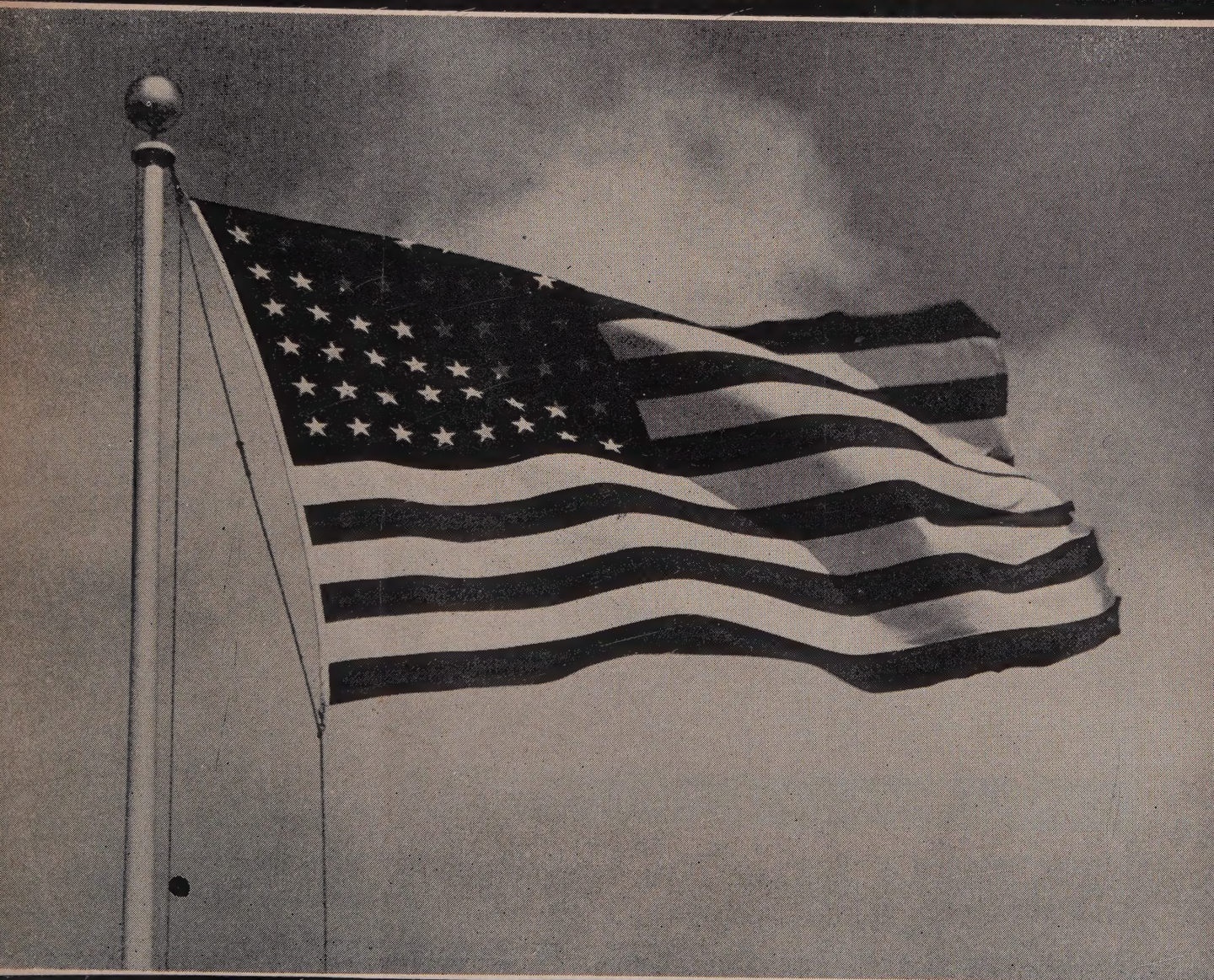

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■ Capital Punishment—Is It Christian? (p. 5)

OFFICIAL NAE ORGAN

Readers Say—

For the Record

To the Editor:

Recently a Marylander has been inserting the following advertisement in religious journals: "Was Christ's body in the grave three days and three nights as He said it would be (Matt. 12:40)?"

May I take this occasion to say:

The Bible was written many centuries ago in Hebrew (a part), and Greek (a part), according to the rules of those languages. When our Lord said to the Jews "Three days and three nights in the heart of the earth," He used the Old Testament 'Inclusive Reckoning,' which counted from the beginning of a transaction. Thus the Israelites were sentenced to 40 years of wandering in the wilderness. When you turn, however, to Deut. 1:3, compared with Num. 33:38, you find that the 40 years wandering did not begin with the date of the sentence, but with the date of the exodus from Egypt. When, however, He was speaking to His Galilean disciples, He used our common system of reckoning, saying "I will rise again the third day." (Matt. 16: 21; 20:19; Mk. 9:31; 10:34; Lk. 9:22; 10:33; 24:7; 24:40.) Also He is stated to have arisen the third day, in Acts 10:40; I Cor. 15:4.

Our Lord was not crucified on Wednesday or Thursday, for all of the Evangelists say that He was crucified on Friday (the 'Preparation'); Luke 23:54 says "That day was the Preparation, and the Sabbath drew on."

Our Lord did not contradict Himself.

E. S. JELLEY

Vanbori, Ahmedrager, India

Labor Union Rebuttal

To the Editor:

This is in answer to the article appearing in your April 15th issue entitled "Oppose Labor Unions." I could not help but notice that the good brother (or is it a sister) did not have the courage of his convictions to permit his name to be used.

My heart bleeds for such people who permit themselves to be misled by what they read in the papers or hear from someone else but who do not investigate for themselves to determine if their statements are factual.

Does the good brother understand why Labor Unions were organized and the great economic need for them even today? Does he not realize that they are not a menace but a godsend to many who were enslaved by the barons of industry?

As to compulsory membership does he not understand that this is brought about by the democratic process of carrying out the wishes of the majority? Why should a minority feed like parasites on the benefits fought for, paid for and gained for the majority? Furthermore, is not the brother straining the interpretation of Paul's second letter to the Corinthians when he wrote "Be ye not unequally yoked together with unbelievers" (2 Corinthians 6:14)? For how would an individual be any more yoked together with unbelievers in a Labor Union than he would be by working in the same plant or office with unbelievers? Is a Christian Lawyer or Doctor anymore yoked together with unbelievers when he is forced to join the Bar or Medical Association in order to practice his trade, than an employee would be in a Labor Union which he joined willingly or by persuasion? Does a Christian Doctor or Lawyer have any more voice in establishing the code of ethics of his association?

I take strong exception to the statement that Labor unions are bringing strangulation to Christian families and hindering the building of churches. Evidence to the contrary can be seen on every hand in the betterment of living standards and the enrichment of Church treasuries because the laboring members of the congregation are able to contribute a greater proportion of the income.

If the good brother is alarmed by the fact that Romanists and Communists are taking over control let me ask where he and other Christians are hiding that they let such a situation exist. I too as a "born again, blood washed believer" am concerned about Romanists taking control, but I am not sitting back wringing my hands over it. I am raising my voice in the churches to urge Christians to become active in the unions and help to bring about a change. I know a number of fellow believers who are in places of leadership in the Union of which I am a representative, but it is to our shame that not more are following this example.

Our Constitution still allows for Democratic procedures to be employed by individuals and groups and just as a body of believers will adopt a set of principles and standards by which it will be governed and all who wish to enjoy the privileges of such fellowship must adhere, so also does a group of workers in a plant or office have the right to do likewise. Since a union is required by law to represent all who are covered by a contract, they likewise have the right to expect all who so benefit to pay dues to the Union. The Supreme Court of the Land has ruled that such compulsion of membership does not abuse the rights of the individual.

The brother has the right to work for less money if he so desires, but the majority of us do not.

C. F. SOMMERFIELD

Palatine, Ill.

Erratum

To the Editor:

Through no fault of your office, possibly, my name is mentioned incorrectly in the Convention issue of May 15. On page 24 it is stated that "Richard" Van Halsema was elected as a "lay" member to the Board of Administration, NAE. Actually, it was "Dick" (sic) who was elected, an ordained minister and Th.D., of the Christian Reformed Church. Small thing, but if you have space to publish a correction it will be appreciated.

Best wishes in your work. *Action* magazine continues to hold my interest as a medium of information and inspiration in the work of the Lord.

DICK L. VAN HALSEMA

Grand Rapids, Mich.

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Action

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JAMES DE FOREST MURCH
Editor

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Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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The liberation of the human spirit is inherent in the American way of life

HUMANITY'S DRIVE FOR FREEDOM

By FRANK H. YOST*
Editor of *Liberty* Magazine

THERE IS IN the human spirit a driving force toward freedom, absent only in the imbecile and in the primitive savage, subjected for generations to a soul-destroying regression. We see a little Hungarian, carrying a rifle too cumbersome for his 12-year old limbs, trying to find a chink in the armor of a Soviet tank, to fire just one shot in a remote hope of stopping it. And when the churning wheels of the iron behemoth knock him down and reduce his muscles to bleeding flesh, his mother, who has been watching him from the sidewalk, clasps his mangled figure in her arms, and moans, "He died for freedom." The boy had felt the drive for freedom, and so had his mother. Such an example of freedom-lust cannot be in vain, as long as there are any left with freedom enough to learn of it and tell it.

It was so with the Texans in the Alamo. They had an urge to freedom, fatal to them, and vital to liberty.

The men at Valley Forge, with hands red with frostbite, and chill-blained feet wrapped in rags, led by a George Washington who could have been sitting comfortably by his Mt. Vernon fireside, except for the spirit that controlled him, were experiencing the drive for freedom, and it prevailed for them. It was a continuation of the spirit of '76 and of '78 and on down to '83, and we trust till now, hoping eagerly that it is the same in 1957.

Leonidas had but a handful of Spartans when he hurried to the pass of Thermopylae, and formed a barrier of flesh and blood against the oncoming thousands of Persians and their mercenaries, who had been commanded to conquer Greece at all costs. And their urge to freedom would have been instantly successful had not treachery frustrated it. But Greece was never enslaved by Persia, and shall we say then that their spirit of freedom breathed itself out, in vain? No!

The evangelicals in Colombia in recent days, serving God according to conscience till mobbed or shot to death, have been responding to the drive for freedom.

The Covenanters of Scotland, covenanting to fight together to the death for religious liberty, had the spirit of freedom. The Anabaptists, jeered at by their Spanish persecutors because they insisted on adult baptism, placed on a barge which was towed to mid-stream and scuttled there, while they were told with a sneer, "You asked for baptism, now we give it you," sang hymns on the barge as it sank and carried them to a death glorified by the urge of freedom, since passed down through generations to thousands of their spiritual descendants.

The Christians in the ancient Roman arenas astonished with their resolution the very lions which tore their bodies to pieces as though to discover the source of the power within them, to die for their religious faith rather than yield it.

Peter, the hasty and impetuous, the one-time denier of the Lord, had the urge to freedom when he threw in the teeth of the public authorities, who would have silenced him, a defiant "We must obey God rather than man."

The Maccabean Jews, who fought almost unarmed against thousands of trained Syrian Greek soldiers who sought to break their will toward religious faith, were enspirited by the drive to freedom.

May I refer to a personal experience, and plead freedom from any delusions of grandeur when I place it so close, here, too close, to the foregoing galaxy of heroes?

I enlisted in the United States Army in 1917. I made then no profession of religion. I had no contact with God, and His church had no hold upon me. One day in camp as I walked down the company street, I noticed on the Bulletin Board an order, signed by the colonel, and I read that each Sunday at church call every soldier must fall in, answer roll call, and at command proceed to worship in the church meeting of his choice. As I read the order I said to myself, "I'm not going to church." Next Sunday, when church call blew, I got some soiled clothes from my duffle bag, and proceeded to the bottom of the company street to wash them. I was at it when the top kick came through, checking. "What are you doing?" "Washing clothes." "You have to be in church." "I'm not going to church." "Colonel's orders," said the sergeant. "Sergeant," I answered, "You and I live in a country where no man with public authority can order another man, either to attend church, or to stay away from church." Answered the sergeant, "You'll either go to church or chop wood." I said, "I'll chop wood," and I did. I don't remember now through how many church services I chopped wood. That was forty years ago. But one day I saw an order posted on the company Bulletin Board, signed by the colonel, and I read that each Sunday

* An address delivered before the Ninth National Conference on Church and State, sponsored by Protestants and Other Americans United, in First Baptist Church, Los Angeles, Calif.

at church call every soldier must fall in, answer roll call and at command proceed to worship at the church meeting of his choice, or *fall out*. After that, stubborn Pennsylvania Dutchman that I was, I went to church once in a while. I was wrong in not going to church every Sunday. I should have been there in preparation for what I then dimly foresaw, the five bloody battles now marked by stars on my campaign badge, which I was to experience. But I was not wrong in resisting compulsion to religion. Persuasion is one thing. Compulsion in religion is quite another, and the urge to freedom must ever be alert against it, in any form.

We contend that the urge to freedom is a characteristic of the human spirit, a product of the fact of personality. Indeed, we propose that liberty is the opportunity to assert personality. Because human personalities are similar in any embodiment, there is a tendency to unity, to oneness in association. But because personality seeks freedom of assertion and expression, the urge to freedom results in differences. Someone has said that the exercise of freedom is "learning to let other men be different."

One said, nineteen centuries ago, that "One is your Master, and ye are brethren." Here is a masterpiece of definition for democracy, which is the equalizing, or leveling off, of human appreciations, in respect especially to those one may otherwise find it hard to understand or to accept. The attitude, "I don't know that man, hence I don't like him," must be sublimated, eliminated. There should be among men with the urge to freedom no tendency to look upon another as a second-class citizen, whether as to origin, ideas, characteristics, religion, politics, or economic or social status. The urge to freedom is residual within the human soul. It distinguishes it from the beast. It makes it human. It moves it indeed toward the drive. Who then shall dare deny to any personality the outworking of its destiny in freedom?

On my last round across the country, I was talking to a man whom I have known for years, a Norwegian by descent, a fact of no importance to the point here made. We talked of freedom, and he told me of his mother who warned him that he would never enjoy the society of Bohemians, meaning the national, not the social, group. Some years later he met and became well acquainted with a young man, with whom both work and recreation threw him into close fellowship. The acquaintanceship ripened into a deep friendship, based on mutual appreciation. One day, as they talked of this and that, my friend asked his friend what his background was in nationality, "I am a Bohemian," came the reply. The mother's words came to my friend's mind, but he told me that friendship overcame contempt, and personality asserted its power over prejudice.

There is an aristocracy of culture and education which needs the urge to freedom to help it to conquer intolerance. Another man and I sat at a soda fountain and worked our way industriously through sandwiches and a large, enticing malted milk. When the check was presented, we saw unquestionable reason for challenging the mathematics of the girl who had served us. She became confused. Another girl stepped up, and said, "She went to parochial school. She can't add!" A presumption of inferiority, intolerant in spirit!

There are certain types of victims of retarded growth who are called Cretins. The term has no reference to the island of Crete. It has an origin very meaningful for our present purposes. People whose growth has been retarded are different from the run of men. But why distinguish them by this name?

Sixteen centuries ago, and more, Christians were markedly a minority in European society. The term, "Christian," was applied in contempt to people who worshipped and lived and talked differently from the mass of the populace. That word was shortened in its journey westward from Antioch in Syria, where it began, to "Chaetien," and then to "Cretin." It was still a term of contempt. And when people thwarted in stature were noticed, they were seen to be so different, and so noted in contempt, that the term of contempt was applied too to them, and they were called Cretins—Christians. The name in its full form is now one of some honor with many today, for it has described some noble characters in human history. Are some Christians still held in contempt because they are different? And do we still call those of retarded growth "Cretins," in contempt, because they are different? Let us say "No" to both, for the urge to freedom must result in deep respect for personality, where the drive for freedom resides.

There is an ancient commandment which says, "Thou shalt not kill." We react against negatives today. Perhaps that is a part of the urge toward freedom. So let us transpose the ancient negative into a positive. Let us say, simply, *Let live!* Immediately we open up a vista of freedom, freedom to personality, freedom to endeavor, freedom to think and to do, freedom to be, to live. These are urges to freedom, inherent in personality. The old commandment becomes a new commandment given unto us—*Let Live!*

What should be the objectives of the drive for freedom? They are many—as many as the threats to freedom. These threats must be met, one by one, locally and far afield. But the objective never to be lost sight of by those who put forth their hands to help in the drive for freedom must be the liberation of the human spirit—soul liberty.

This must mean the enhancement of education, for the informed mind must long for freedom. But we pursue this objective with the reservation of caution, for brilliantly educated men have proved on occasion woefully intolerant in spirit, and persecuting in the deed.

The liberation of the spirit must mean opening of opportunity for the exercise of freedom. The muscles of the spirit of freedom must be flexed and stretched, that threatened atrophy may yield to sturdiness in liberty. It is when put to the trial that freedom acquires its price mark of high value. To learn freedom by trial, by conflict, by opposition to oppression, is to educate best those who feel the urge to freedom. "Liberty," someone has said, "will not descend to a people; a people must raise themselves to liberty; it is a blessing that must be earned before it can be enjoyed."

What are the dangers which the drive to freedom will encounter? We have already heard some of these dangers specified. More will be named today, by chapter and verse, name and place. But may we generalize at this point?

One danger is the cry for peace at any price. It is the cry of compromise, so disastrous to world peace when given at Munich in 1938, so politic, econmical, but so dangerous to freedom at any time. National conferences on peace between differing religious bodies *can* be monuments to human courtesy and kindness, and can lead to better understanding, and *should*, through that understanding, give room for the working of the urge to freedom. But on this attractive platform all is not sweetness and light. If one of the parties in the lively scheme of cooperation presents only a seeming of accommodation, and is inwardly changing in no significant respect, the other and less alert parties of the conference of sweetness may find themselves to be little Red Riding Hoods, caught suddenly in the bared teeth of a false grandmother, recognized too late as a big bad wolf of bigotry and repression of religious freedom.

(Continued on page 16)

Some Thoughts on Capital Punishment

The Price of Finitude

by ARTHUR O. ROBERTS

IT IS TIME for Christians in the United States to take stock of their convictions regarding the rightness or wrongness of capital punishment, and to make known these convictions.

A government, of course, may do as it pleases so long as it has sufficient power to secure the support or at least the compliance of the governed. But to the extent that a government seeks to be guided by righteous, "inalienable" and God-given principles it must consider the problem of capital punishment as a moral issue. For similar reasons it advocates such things as freedom of speech, freedom of assembly, freedom of worship. We are here concerned with freedom to live. The question is: In the exercise of order and restraint, is a government justified in depriving a citizen, by legal sentence, of his life because of his crimes?

That governments do use force, and that they are thus "ministers of God" in the sense of restraining evil, few would deny. That such restraint calls for the deliberate killing of persons convicted for crimes I seriously question. Any government is preferable to anarchy. However, we believe that government which is molded by Christian principles and attains the highest levels of moral law implied by those principles is the kind of government of greatest service to God and men. The Christian may, therefore, rightly call upon his nation to be as moral as possible, confident that the statutes based on Christ's ways are better than laws which have no basis on absolute standards. The Christian should at all times encourage the state toward Christian action.

In the question of capital punishment we must first consider whether it is a Christian way of restraining evil; and secondly, whether the Christian way is better than the non-Christian. For, although Christians might accept on authority the superior values of a Christian teaching, the non-Christian world may need to be convinced in terms of practical value.

That capital punishment, i.e., the deliberate, legal killing of persons for crimes committed, is not the way for Christians to act toward wrong-doers, is, I think, abundantly clear. The commandment, "Thou shalt not kill," the Sermon on the Mount, Jesus' own example at the time of His arrest, the emphases in the Gospels and in the Epistles upon the retaliation of love—these all indicate that methods which allow life to continue constitute the Christian ethic. The Kingdom of God is not a new Israel. The Roman Catholic Inquisition, the Genevan theocracy, the 17th century Fifth Monarchy movement, and the 20th century Jehovah's Witness movement warn us of too facile identification of the Kingdom of God with the "kingdoms of this world." The church has learned at great cost that evil, even that of heresy, cannot be met by such methods. However summarily God's justice was executed during the Old Testament times at the hands of the religion-state, such practice is not open to Christianity today.

As Christians, we hold that this life is probationary. Mercy is extended because it is not God's will that any should perish but that all should come to repentance, as Peter declares. Christ came not to bring judgment—it already hangs over every man's head—but to bring salvation. To take a life is to deprive that one of opportunity for repentance and eternal life with Christ. The Christian objection to capital punishment stems not from a disbelief in justice, but from a belief in the judgment of God which comes upon all sin. "The soul that sinneth, it shall die," haunts the Christian's soul, and the knowledge of the longsuffering of God stirs within him a desire that all men might have time to repent and come to Christ as Saviour and Lord. The Christian is neither competent nor willing to say of the most depraved or diseased, "He is already among the damned; let him be killed." Jesus came to seek and to save the lost.

This position against restraining evil by resort to legal killing is not an unrealistic, or "soft" view of evil. It is well aware of the enormity of man's sin and the heinousness of his crimes. In fact, the terribleness of sin so grips this Christian that he is not clamoring that the murderer "get his due." He is not in a hurry for justice—it will come—but he is in a hurry to show the hand of mercy. The Christian who in solemnity takes up the cross of Christ, the Saviour of the lost, avoids the terrible delusion that all life's wrongs can be righted in this life. (Of course, if one believed in a "second chance" after death, he might with logic advocate the legal killing of all the hopelessly sick, or even all the first offenders, lest they inflict so much damage on the "innocent" people). Along with the dangers, life is fraught with opportunities for the grace of God. Ours is a religion of affirmation, not of negation. Let the Christian, then, recognize in God's mercy which is extended unto death, that pattern which his own mercy ought to follow.

That the Christian ethic in this matter is better for government than the ethic of capital punishment is patent. If it is good for a Christian to restrain evil by methods other than killing, it is good also for the "state" to employ those other means. If it is bad for a Christian to kill one who is a murderer-type sinner, it is bad for the state to kill one who is a murderer-type criminal.

Capital punishment implies confidence in society's ability always to ascertain guilt and thus to mete out proper judgment. There is thus removed from society that margin of safety which protects the innocent from the errors of finitude. Capital punishment is to be opposed, practically, from the standpoint of the occasional presence of graft, of "influence," and of legal cleverness which has saved the affluent and the brilliant but not the poor and the dull. It might be germane to recall a statement made by Warden Lawes, for twenty years at Sing Sing, "I have never known a rich man to die in the electric chair."

That justice is not always meted out equally or accurately ought to convince us that the inconvenience and cost of supporting and guarding society against "undesirables" is the price of our finitude. It is a just price, too. It saves us the staggering costs which the arrogant assumption of God's prerogatives always heaps upon man, e.g., the wreckage of totalitarian systems of which Buchenwald and Siberia are symbols. This inconvenience and cost ought to be borne willingly by a democracy which recognizes man's right to *life,* liberty, and the pursuit of happiness. For democracy rests upon the recognition of its citizenery as persons and not simply as instruments to be used or discarded as needed. In a democracy based upon objective standards of right, to kill a citizen is an attempt to obviate the inconvenience and insecurity created by him whose evil in part has been induced or en-

(Continued on page 15)

Churches on Foreign Aid

Capitol Hill was recently treated to three days of testimony by religious leaders, Protestant, Catholic and Jewish, who left the general impression in Washington that "God is for foreign aid."

Even at that, there are some members of Congress who continue to doubt it.

It was a one-sided show, calculated to buttress the administration's position in the continuance and extension of the foreign aid program.

Bishop Angus Dun of the Protestant Episcopal Church urged that "the United States should continue to develop, improve and expand programs of technical assistance, economic aid and international trade such as will make for stability, justice, freedom and peace for the peoples of the underdeveloped areas of the world and for all nations, including our own."

That's a sizable order, even if he had left it right there. And it's not likely to be accomplished by a simple snap of the administrative finger, even if the billions being asked for foreign aid are granted.

The desirability of "stability, justice, freedom and peace" would not be questioned. These are the elements which would make for a hearing of the Gospel in areas of the world which are now "closed doors."

But do these abstract elements come wrapped in neat little packages which can be purchased in U.S. dollars? If the American people thought so, they would undoubtedly give much greater evidence of public enthusiasm for the foreign aid program. The obvious lack of public enthusiasm is due to the lack of public understanding of foreign aid. There is at least some ground for suspicion that this in turn is due to the administration's lack of full understanding as to how the program is to be effective. Single facets of the program may be explained here and there, but the absence of an undergirding philosophy of foreign aid is conspicuous.

But the church leaders seem to understand the program well enough.

Dr. Ralph Sockman, speaking for the National Council of Churches and the Board of World Peace of the Methodist Church, said: "Americans alone of the great powers can give in this world crisis spiritual confidence . . ."

Then he wound up with an all-inclusive plea: "We of the churches are of the judgment that the time for courageous action on the part of our Government has arrived."

What does Dr. Sockman mean when he speaks of "spiritual confidence" as an American export? Foreign aid has always been attached to economic and political goals (the development of "independent nations"), not ideological. Any confidence derived from such a program is bound to be more materialistic than spiritual. And this has been borne out by many reports from overseas. Such reports have raised persistent questions.

Where, for instance, is there any evidence that the foreign aid program is calculated to develop individual responsibility, as opposed to centralized welfare governments? If foreign aid is a good thing it should be consistent with those principles which Americans have historically believed to be true and just. If the program is not pursuing such goals, how can it be justified?

The argument will now be raised that we are not in a position to meddle in the affairs of other soverign governments. Admitted. But we have let it be known in international circles that we are unalterably opposed to the establishment of new communist satellites, and a little "meddling" isn't totally beyond us on that score.

The point is that the government has failed to develop this into a full-scale, working policy. We're against Communism, but what are we for? Foreign aid is distributed promiscuously with a view to the development of "independent nations," but with no regard for the development of responsible citizens with a voice in the government of those nations.

If evangelicals were to develop a policy with relation to foreign aid, it would undoubtedly highlight aid toward the development abroad of responsible citizenry, a goal which goes hand in hand with the development of freedom. Whether or not such a policy would be closely enough related to the main concern of evangelicals to warrant its formulation by members and representatives of the evangelical public is the big remaining question.

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Moral Obscenity Law

A model law to curb obscene publications, drafted by distinguished lawyers and jurists, was approved at the 34th annual meeting of the American Law Institute on May 23. The meeting was held in Washington.

The obscenity law is part of a model penal code which the Institute is drafting.

The statute would provide for a jury trial of traders in obscenity. The drafters of the law said that this would represent the judgment of the local community in obscenity matters.

However, the judge would have the authority to set aside the verdict of the jury. The theory is that a judge, through experience, becomes an expert in obscenity cases, which are difficult for a jury to handle.

Several weeks earlier major magazine publishers and distributors announced a self-policing campaign against obscene publications on the newsstands. The plan was outlined in a letter to members of the Bureau of Independent Publishers and Distributors.

Stated the letter: "We don't condone the distribution of obscene or pornographic material. But complaints are coming in from wholesalers all over the country."

Big question in the mind of churchmen: Is this move to be interpreted as a sincere effort to curb obscenity, or an effort to take the heat off while the traffic continues?

Freedom for Catholics

Americans interested in separation of church and state recently had the rather unusual opportunity of dashing to the assistance of the Roman Catholic Church, and at least one official did just that.

Dr. Glenn L. Archer, Executive Director of Protestants and Other Americans United for Separation of Church and State, defended the right of 22 Roman Catholic graduating seniors to stay away from a baccalaureate service held in a Methodist church. The school superintendent of Moundsville, W. Va., had barred the students from attendance at commencement exercises as a result of the baccalaureate absenteeism.

"The baccalaureate service holds an honored place among our graduation traditions," Archer said, "but in the very nature of the case, attendance at such functions could not be made mandatory.

"The rule, undoubtedly made with the best intentions, is not quite in harmony with our American heritage. The glory of our worship is its freedom.

"Public schools are frequently attacked as 'godless,' yet when an effort is made to associate religion with the school program, as in the case of Moundsville, minority groups bar the way. This is, nevertheless, a part of the price we must pay for religious freedom," he added.

Foreign Titles

A question as to whether prominent members of Congress inadvertently violated the Constitution by accepting a decoration from Pope Pius XII without first obtaining the consent of Congress has been raised here by Protestants and Other Americans United for Separation of Church and State.

Rep. John W. McCormick (D.-Mass.), House majority leader, and Rep. John J. Rooney (D.-N. Y.), chairman of the House subcommittee on State Department appropriations, recently received the medal of the Order of St. Gregory the Great in a ceremony at the residence here of Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States.

POAU said Article 1, Section 9, of the constitution provides that "no person holding any office of profit or trust under the United States shall, without consent of Congress, accept any present, emolument, office, or title of any kind whatever from any king, prince, or foreign state."

Vatican City is recognized in USA diplomacy as a sovereign foreign state.

Action Editorial

James DeForest Murch

A Covenant Nation

■ AMERICAN EVANGELICALS love their country. Millions of them at this season of the year will stand in their churches and salute the Stars and Stripes with the traditional "I pledge allegiance to the flag of the United States of America and to the republic for which it stands; one nation, under God, indivisible with liberty and justice for all."

Evangelicals have no hesitancy in this, and make no apologies. They look upon the USA as a Covenant nation. From its beginnings to the present hour its leaders have recognized their dependence upon God and their responsibility to God. They believe He is the source of all human freedoms. The Declaration of Independence says so. The statutes of the land have repeated that doctrine again and again.

We have no regard for the modern heresy being taught in many American churches that it is a sin to hold American patriotic distinctives and that United Nations One-Worldism must supersede our loyalty to the Stars and Stripes.

As a Covenant nation we recognize the necessity of putting God and His purposes first and we believe that the highest role our nation can play is to reflect His righteous will in national and international policy. We believe that because America is what it is, it has a mission to preserve, perpetuate and propagandize its heritage to the ends of the earth so that all peoples may eventually have the same freedoms we enjoy.

On this Fourth of July let us, in the words of Abraham Lincoln at Gettysburg, "highly resolve . . that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people and for the people shall not perish from the earth."

"Red" Infiltration

■ THE WITNESS, with a long and honorable tradition as a journal of the Episcopal Church, recently carried an article in favor of Communism from the pen of Dr. Joseph Hromadka, a leading Communist clergyman of Czechoslovakia and prominent figure in the World Council of Churches.

We, and hundreds of evangelical writers, have repeatedly warned American Protestantism against the subversive doctrines held by this clergyman. In our critique of the World Council, based on the proceedings of the Evanston Assembly, we gave well-authenticated facts about him but Council partisans persist in collaborating with him.

In *The Witness* article Hromadka defends the actions of Soviet Russia in Hungary and says, "Even those Hungarians who were genuinely interested in a redress of the mistakes, sins and errors recognize that the intervention of the Soviet Army on November 4, 1956 saved the Hungarians from terrible bloodshed and disintegration and, furthermore, from national, chauvinist and social reaction which could have taken the first step in Hungary toward a broader military conflict in Central Europe and perhaps in Europe in general." In other words, the rape of Hungary is made to appear as a Christian act, and the Communist ideology is strongly endorsed. *The Witness* offered no word to indicate its disagreement with Hromadka's thesis.

Thus World Council churches are being infiltrated with heretical and traitorous propaganda which can only serve to undermine Christian principles and the American way of life.

Dollars the Solution?

■ SOCIAL STUDIES in the field of juvenile crime are giving us some new insights.

For the past twenty years or more the experts have been telling us that delinquency arises from poverty, bad housing or lack of recreational advantages. Following the advice of these scholarly guides this nation has spent staggering sums on better housing, recreational facilities, and the organized diversion of youth in social programs in schools, churches and community centers.

These efforts are not to be condemned, but it is nevertheless true juvenile delinquency has skyrocketed to new percentage highs. A USA Senate subcommittee has recently reported that there is a startling incidence of crime that exists in the neighborhoods of the well-to-do where all the so-called preventatives of crime exist.

The problem of juvenile crime is quite evidently primarily a moral and religious problem. A poor youth, raised in a Christian home where there is daily Bible reading and prayer and reasonable discipline based on the Ten Commandments and the Sermon on the Mount, is most likely to follow the "straight-and-narrow" path.

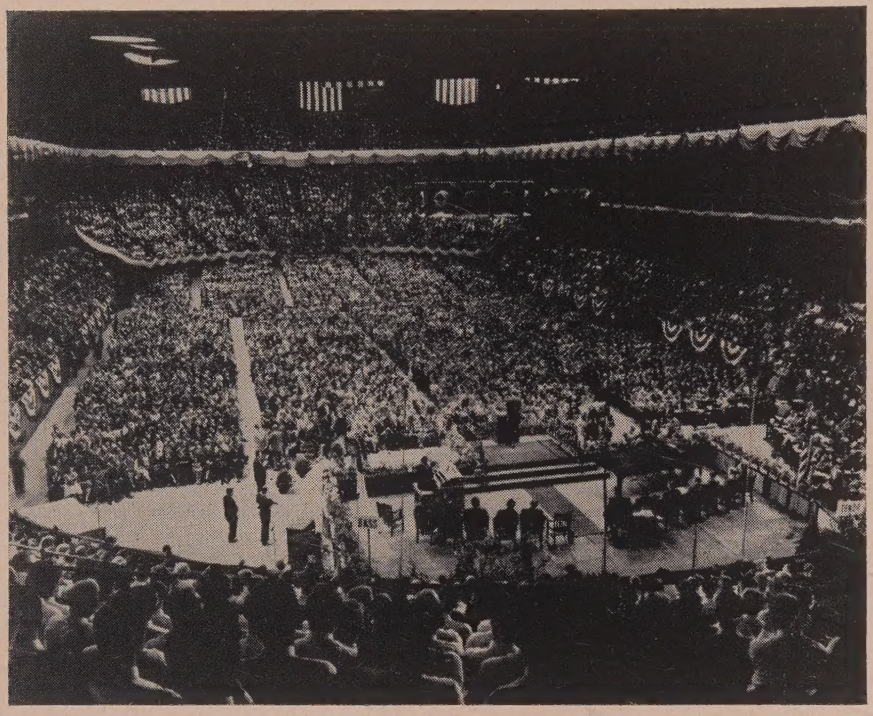
We need to balance the material and psychological antidote to juvenile crime with the moral and spiritual element. It would not necessarily cost more millions of American dollars although generous gifts to our churches might help. But we need to bring God into the picture and work together with Him to achieve maximum results.

Potpourri

■ THE THEODORE ROOSEVELT Centennial Year celebration will open on Sunday, October 27. The special Commission in charge of the observance asks that suitable recognition of the event be made in all the churches . . . . . ROLAND H. BAINTON'S recent book on *Yale and the Ministry* is filled with evidence that this institution is largely to blame for the tragic consequences of liberalism in the American churches. It is said that there is a turn for the better in Yale. We shall be alert to note some evidences in the work of her future graduates. . . . . FEDERAL AID to education, strongly opposed by the National Association of Evangelicals, is presented in its true light by Gerda Koch's new brochure, *Federal Aid: Trap for the Unwary*. A copy may be obtained for twenty-five cents by addressing The American Council of Christian Laymen, Madison 1, Wisconsin. . . . . H. F. RALL, noted Methodist educator and theologian, says in a recent issue of *Together*, "Strictly speaking, we do not define a Christian as one who accepts the Bible, but as one who accepts Christ—one who has found God in Christ and follows Him. We may find it difficult to accept certain things in the Bible, but we should not read the Bible as an inspired encyclopedia of knowledge. We ought to think of it as a book of life." How subtle an attack on the Word of God!

Evangelical Newsfront

RNS AND E/P REPORTS UEA CORRESPONDENCE



A TYPICAL AUDIENCE in the huge Madison Square Garden auditorium, New York City, hears Billy Graham in crusade for souls. All records in all Graham crusades have been broken.

Huge New York Crusade Continues to July 21

Human planners expected the New York Crusade of Billy Graham to be big, but God has staggered them with the impact of His blessing. So effective has been the campaign that plans have been made to extend its duration to July 21.

In answer to the prayers of millions around the world, thousands of them in remote jungle villages with no conception of the concrete jungle in New York, God has mushroomed the plans to go far beyond the boundaries of the world's largest city. Little revival fires have broken out in America and abroad.

The first 28 meetings at Madison Square Garden were attended by the incredible total of 501,000 persons. When they heard the Gospel of Jesus Christ, 16,867 left their seats and walked down the long aisles to make decisions for Jesus Christ. Thousands came from throughout the 48 States and returned to tell the story in their own communities. A minister in San Francisco said a man who found Christ in Madison Square Garden had joined his church.

Moving stories were told by people who were willing to accept God's conditions.

A young actor turned down a role in a Hollywood film because it would take him away from the Crusade. He is now making plans to enter the ministry. A 20-year-old adulteress made her decision, then won her mother and grandmother for Christ. Families have been reunited, with brothers and sisters going forward without knowing that the other was in the Garden. In practically every service, ministers have been among those making decisions.

An even greater impact than Madison Square Garden, however, has been the television ministry. Millions are watching each Saturday night from 8 to 9 p.m. over ABC when Mr. Graham speaks direct from the Garden.

Within seven days after the first broadcast, the Crusade office was buried under an avalanche of 35,000 letters. Hundreds said that when the people responded to the invitation in the Garden, they did the same in their homes. A business executive called from Chicago to relate that he had knelt in his living room before six associates to make his decision for Christ. Said a minister, "Please accept my eternal thanks for the decision I made tonight in my home.

After such enthusiastic responses, the Executive Committee voted to continue the telecasts until the close of the Crusade on July 21, when a mammoth rally will be held in Yankee Stadium. From 80,000 to 100,000 are expected.

In addition to the nationwide program, a telecast for the New York area is held five nights a week. People are given a number to call if they wish to talk with a trained counsellor about Christ. Twenty-four lines ring constantly until 2 a.m.

To all of the tremendous things that have happened, Mr. Graham says, "To God be the glory; great things He hath done!"

PUBLIC AFFAIRS

Catholic Pressure for School Subsidies Grows

CHICAGO—Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, denounced here "mounting Roman Catholic pressure for government subsidies to their schools."

Speaking at the annual meeting of the Southern Baptist Convention he said:

"Why should Roman Catholic leaders, alone among churchmen of all faiths, demand public subsidies for their schools? Other parochial schools systems operate without state support, neither demanding nor desiring it. Why cannot the Roman Catholic hierarchy do the same?

Dr. Archer said there would be serious consequences if "Roman Catholic priests resort to political action to enforce their demands for subsidy as they did last week in Connecticut."

He said he was alluding the pronouncements of Archbishop Henry J. O'Brien and other bishops of the state "which called on all citizens of this faith to exert political reprisals against any legislator who refused to vote for the bill granting state funds to Catholic schools."

Dr. Archer said he was "particularly concerned by that portion of Archbishop O'Brien's statement which sneers at the 'sanctimonious concern for constitutionality' of the bus bill and described opposition to it as 'bigotry.' "

The POAU leader said the concern of many Americans is "serious not sanctimonious. It is the concern of men who know that our constitutions were formulated with wise purpose and will not lightly see any part of them nullified."

"We must oppose the use of tax funds for churches because this use violates our tradition and law," he continued. "Public taxes for sectarian teaching and institutions amounts to government establishment of religion in violation of the American constitution."

Dr. Archer said there also is "growing concern over the millions of tax dollars flowing into church-related hospitals." He said Baptists "in good conscience refuse public tax funds because they know church hospitals are missions of religion and they believe public monies to churches mean church establishment."

Turning to the foreign scene Dr. Archer deplored restrictions on the religious liberty of Protestants in Spain, Italy and Colombia.

Roman Catholics Get Parochial Bus Bill

HARTFORD, Conn.—Gov. Abraham A. Ribicoff signed a bill authorizing municipalities to provide on a local optin basis the same bus transportation for non-profit private and parochial schools that they furnish for public schools. The measure thus became a law within a week after it was believed to be dead.

The governor gave his approval to the bill less than two hours after the House had passed it 134 to 133. Speaker Nelson C. L. Brown, a Congregationalist, cast the tie-breaking vote after a four-and-a-half hour debate. The Senate had already approved the measure.

Only a week before, the House shunted the bill back to the Education Committee which had given it an unfavorable report. However, Roman Catholic proponents succeeded in obtaining more than the necessary 140 signatures to a petition to force the measure out of committee and have it scheduled for debate.

When it appeared that the bill might be lost, the Roman Catholic bishops of Connecticut declared in a pastoral letter that parochial school students should be transported in public buses as a matter "of fundamental justice." They urged Catholics to "carefully observe" the action of their state legislators on the bill. Protestant politicians weakened, the Catholics won.

Public Schools Get Alcohol Propaganda

MONTROSE, Colo.—(RNS)—Mrs. Glenn G. Hayes, president of the National Woman's Christian Temperance Union, charged here that public schools are being flooded with alcohol propaganda textbooks by the liquor industry. "The purpose is to break down and replace unbiased, scientifically basic texts that warn young people against drinking," she said.

Mrs. Hays also charged that alcoholic beverage advertising is being developed into a form of "brain washing" designed to capture the minds of men. She called for the passage of legislation to ban such advertising in interstate commerce.

The WCTU leader asserted that "some government agencies are blocking the public's right to know by submerging information" on liquor consumption. She said the Department of Commerce now releases certain statistics on drink consumption only when asked for them. While the Bureau of Internal Revenue conceals the number of bars in Washington by "submerging" them in its Maryland district report.

Denominations

Southern Baptists to Plant 30,000 Churches

CHICAGO—The cavernous interior of Chicago's International Amphitheatre was filling with thousands of Baptists, mostly from Dixie, when the gavel of President Casper C. Warren brought the 112th session of the Southern Baptist Convention to order. Hundreds hurried to their seats as Verl L. Capps led in *"All Hail the Power of Jesus' Name!"* The singing was joyous. Registration was reported at 6,749 on opening. This increased to 8,800 by the third session.

Speaking for nearly 9,000,000 Southern Baptists the Convention adopted plans to stimulate the financing of the denominational program through stewardship promotion and enlistment.

It approved a capital needs program for 1959-63 of $24,000,000 for its agencies.

It made "the movement to establish 30,000 new Southern Baptist Churches and preaching stations" an integral part of the Baptist Jubilee Advance with its climax in 1964.

It aspired to attain a two per cent advance in gifts each year during the Baptist Jubilee Advance and increase its total budget for world missions to reach annually $189,280,000 by 1964.

It amended its by-laws so that messengers would be provided more information and time to consider resolutions and other business matters presented to the annual session.

It turned down flatly and finally an amendment claimed by James M. Bullman, its proponent, as needed to clarify the Convention's relationship to the churches.

Reports of the past year's achievements were many and varied. The report of the Foreign Mission Board was typical.

The total income of the Foreign Mission Board for 1956 was $12,733,681. At the close of the year there were 1,113 missionaries in active service—432 men, 442 married women, and 239 single women.

The 2,730 Baptist churches related to the work of the Board baptized 24,324 people last year, bringing the total membership of the churches to 361,859.

Among the 856 Baptist schools on foreign fields are 23 theological seminaries with 926 enrolled and four training schools with 239 students.

Thirteen Baptist hospitals, nine dispensaries, and 32 clinics were served by 38 missionary physicians, 37 national physicians, 52 missionary nurses, and 147 national nurses. These medical units served a total of 212,478 patients during 1956.

Eleven publication plants printed 130,000 Bibles, 512,372 copies of 164 books, 9,015,170 pieces of 309 tracts, and 3,101,280 copies of 321 periodicals.

Rep. Brooks Hays (D.-Ark.) was elected president of the Convention—one of the few laymen ever chosen to head the 112-year-old body.

The late Gov. Pat Neff of Texas was the last layman to hold the position. He was president from 1944 through 1946.

Dr. W. Douglas Hudgins of Jackson, Miss., was elected first vice-president. Dr. Noel Taylor of Carbondale, Ill., executive secretary of the Illinois Baptist State Convention, was named second vice-president.

Reformed Episcopal Church Elects Trotter New Bishop

CHICAGO—The Reformed Episcopal Church elected its first new bishop since 1920 at the 35th triennial meet-

FINAL

LATE NEWS AT PRESS TIME

● THE LAMSA BIBLE, a new translation from the Aramaic dialect, will appear in October, according to an announcement by the A. J. Holman Company, the publishers. It is the work of George M. Lamsa, Scriptural scholar and author.

● UNITED PRESBYTERIANS voted at their 99th General Assembly at New Concord, Ohio to merge with the Presbyterian Church in the USA. The vote was rather close (161-124) and may result in many defections from the denomination. The formal merger of the two bodies will take place in Pittsburgh in May, 1958.

● THE TEN COMMANDMENTS were banned from a Long Island (N.Y.) public school district by State Education Commissioner James E. Allen in a recent ruling.

● NCC RADIO POLICY was condemned by the General Synod of the Reformed Church in America at its 151st annual meeting. The right to purchase time for religious broadcasts was defended. The RCA is a constituent member of the National Council.

● CLERGYMEN and members of religious orders would be exempted from withholding income taxes at the source, if a proposed regulation of the Internal Revenue Service in Washington is adopted.

● FREE WILL BAPTISTS are holding their annual national convention in the Dinkler-Tutweiler Hotel, Birmingham, Ala., July 15-18.

● CHURCH ATTENDANCE percentages in the USA on a typical, average Sunday, according to a recent Gallup Poll survey, are: Roman Catholics 76, Protestants 44, men 43, women 57. Thirty-nine per cent of those polled said they never go to church; half of these explained that they quit going between the ages of ten to twenty years.

● ALCOHOL ADVERTISERS spent four hundred million dollars in 1956 in an attempt to brainwash the American public into accepting their, products, according to Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance.

● A PREACHER SHORTAGE is reported by the National Council of Churches. According to its official organ, *Outlook*, 25,000 more ministers are needed to fill vacancies. Evangelical churches are finding no difficulty in securing ministerial volunteers. The shortage comes from liberal church sterility.

ing of its General Council here.

He is Dr. Henry Harris Trotter, 59, rector of St. Paul's Reformed Episcopal church, Oreland, Pa.

A spokesman for the 8,940-member denomination said it was anticipated that the new bishop will be assigned to the missionary jurisdiction of the Synod of Chicago, which embraces five churches in Illinois and Ohio.

Dr. Trotter was elected on the first ballot by 144 delegates after nomination by Rev. Franklin H. Sellers, rector of St. Andrew's R. E. church, host to the council.

Bishop-elect Trotter, a native of Chicago, was graduated in 1921 from the University of Chicago and in 1924 from the Theological Seminary of the Reformed Episcopal Church, Philadelphia.

He will become the fourth active bishop of the Church, an evangelical "low church" body that broke away from the Protestant Episcopal Church in 1873 in a controversy over open communion, sacraments and ritual.

The Rt. Rev. Howard D. Higgins of New York City was elected presiding bishop. He succeeds Bishop Joseph E. Kearny, 66, of Somerville, S. C. Bishop Higgins, 53, heads the Church's New York and Philadelphia Synod.

It was the council's first meeting in Chicago since 1894.

Regular Baptists Ask Ban On All Liquor Advertising

GRAND RAPIDS, Mich.—A resolution calling for a ban on liquor advertising was adopted by the General Association of Regular Baptist Churches at its 25th anniversary convention here.

Citing an all-time high in juvenile crime, the statement protested the "promotional schemes of the liquor industry in the use of newspapers, magazines, billboards, radio and TV to glamorize the use of intoxicating liquors."

It urged the enactment of laws "to stop the spread of the 'disease' of alcoholism."

All sessions were held in the Civic Auditorium with a peak attendance of 3800. Sixty-one churches were received into the Fellowship, bringing the grand total to 808.

The 1958 Conference will be held in Columbus, Ohio, May 12-16.

CMA Supports 786 Active Missionaries

CHARLOTTE, N. C.—The 60th General Council of the Christian and Missionary Alliance, held here May 15-21, drew 1,038 delegates and associates.

The President of the Evangelical Churches of Viet Nam, Rev. Le-van-Thai, was a delegate to this Council. He has oversight of 42,000 Christians, 128 pastors and 160 churches and preaching points. A survey of the field is in the making, with anticipation of sending additional missionaries to complement the 91 who are now serving in Viet Nam and in the Tribes of Viet Nam. There were 1,218 Converts (adult) baptized during 1956 on this field.

The Alliance income for foreign missions in 1956 was over $3,700,000.00 making the per capita giving $53.86. The missionary society sent out 103 new missionaries, making a total of 786 active missionaries serving on twenty-two mission fields. Rev. L. L. King, Foreign Secretary, reported that missionary effort produced some 9,400 converts, and that one fourth of all inquirers became converts and were baptized. The CMA anticipates sending over 70 new missionaries in 1957. It is the sixth largest Protestant missionary organization in the world.

The denomination's official publication, *The Alliance Weekly*, will be changed to a bi-weekly publication as of Jan. 1, 1958. The name will become *The Alliance Witness*. The magazine is under the editorship of Dr. A. W. Tozer, Chicago, Ill.

Dr. H. L. Turner, New York, was re-elected for another three year term as President of the Christian and Missionary Alliance.

The 61st General Council will meet in Winnipeg, Man., Canada, in May, 1958.

youth

YFC Crusade Against Immoral Literature

WHEATON, Ill.—It's time for the church to "blow the whistle and do something more than talk" about the menace of immoral literature corrupting America's teen-agers, said Dr. Robert A. Cook of Wheaton, chairman of the board of Youth for Christ International.

The "do-something" program for the church takes a seven-point attack in Dr. Cook's thinking, including the following:

(1) Support laws against indecent literature when such laws do not violate the guarantee of press freedom.

(2) Vocal and written opposition, and effective boycott of magazines and books known to be harmful to youth morals.

(3) Establishing a library in every church in America, stacked with the best of religious and secular books.

(4) Special subscription prices, or free copies, of Christian magazines for teen-agers.

(5) Developing a Teen-Age Literature Crusade whereby young people combine their efforts against the obscene material.

(6) Financial support to denominational, interdenominational and independent publishers to help fill the gap caused when indecent books are withdrawn.

(7) Publishing in pocket book style (35c) much of the great Christian literature of days past and present.

Youth for Christ International is gearing a major part of its 1957-58 program to the literature situation.

R. G. LETOURNEAU of Longview, Tex., manufacturer of earthmoving equipment and one of the country's leading lay evangelicals (left), addressed a county meeting of the Victorious Christian Youth High School Bible Club. He is shown chatting with two club members at the meeting. They are Judy Hutchinson and William Johnson, both from Flint. LeTourneau has been called "God's business man" because of the activities of the LeTourneau Foundation he established in 1935. The foundation was formed to teach and disseminate the Gospel of Jesus Christ throughout the world. LeTourneau travels about 200,000 miles a year for his business and to give religious addresses.

Radio-TV

Gospel Broadcasters Ridiculed by Parker

NEW YORK.—Continuing his nationwide attack on paid evangelical broadcasters, Rev. Everett C. Parker, director of the Congregational Christian Churches Office of Communication, told a workshop at Union Theological Seminary that radio-television audiences are fed up with "ready-made intellectual goods" presented over mass media. Mr. Parker proposed that the local church is best fitted to present radio-tv programs based on "The personal experience of the Christian community."

Completely by-passing the power of the Word of God and Gospel preaching, the National Council of Churches expert advised "great sophistication' in "a variety of programs" psychologically adequate to meet the needs of our modern age and addressed particularly to women and children.

"When millions are gathered to hear one voice over radio or television, many individual voices are silenced as a consequence" said Parker. This is the type of program now being produced by Dr. Charles E. Fuller, Dr. Billy Graham and other evangelical broadcasters.

Employs Ratings to Kill Paid Broadcasts

LOS ANGELES.—Dr. Clifton E. Moore, director-coordinator of the Radio-Television Film Commission of the Los Angeles Church Federation, in his latest attack on paid evangelical broadcasters, employs a group of rating agencies to prove that evangelicals cannot draw listening and viewing audiences.

Dr. Moore released a statement from Dr. S. Franklin Mack, of the Broadcasting and Film Commission of the National Council of Churches, which characterized this type of broadcasting as "merely beating a dead horse."

The Los Angeles clergyman said, "Too much programming is composed on the basis of what people ought to hear, or what someone thinks they ought to hear and when it has to compete with what people want to hear it gets nowhere."

Conservative Baptists Take Stand on Radio-TV

SPOKANE, Wash.—The Conservative Baptist Association of Washington at its recent convention enthusiastically passed a resolution opposing NCC control of religious broadcasting. The move was provoked by the action

of Radio Station KNEW, Spokane, in adopting the NCC policy.

WHEREAS, there is a strong effort, sponsored by the National Council of Churches, to have national networks of radio stations ban gospel programs, financed by evangelicals, and substitute free time, given by the radio network to Councils of Churches, which will approve and supply the speakers for these programs, and

WHEREAS, the National Association of Evangelicals repudiates the statement that the National Council of Churches represents all Protestantism, and has sought to keep these evangelical broadcasts on the air, and

WHEREAS, Radio Station KNEW, Spokane, is now in the process of taking evangelical programs off their broadcasting schedule,

THEREFORE, BE IT RESOLVED, that we, the Conservative Baptist Association of Washington, in annual session, voice our protest to such action and that we, as members of local churches, write our protests to radio stations involved. Also that we instruct our secretary to send a letter voicing such a protest to Radio Station KNEW and to forward a copy of this action to the NAE.

Reformed Synod Asked To Help in Radio Battle

PASSAIC, N. J.—The Classis of Passaic, Reformed Church of America, passed the following overture to the General Synod of the denomination, following the loss of "Temple Time" from Radio Station WPAT, Paterson:

Inasmuch as the Temple Time program, which has been commended by General Synod to the churches, has been removed from the broadcast program of Radio Station WPAT, Paterson, N. J., apparently as a result of the policy of the National Council of Churches against paid religious broadcasting,

The Classis of Passaic overtures the General Synod to register through its proper representatives on the National Council of Churches of Christ in America its disapproval of the council's present policy of opposing paid religious broadcasts, and,

That classis respectfully requests Synod to instruct its representatives on the National Council to work for a return to unrestricted paid religious broadcasting.

Paid Religious Telecasts Banned in Kansas City

ST. LOUIS—(RNS)—A Baptist clergyman here said he had protested to the Federal Communications Commission against the discontinuance of paid religious telecasts on Station KTVI.

Rev. Bill Beeny, pastor of New Testament Baptist church, said his "New Testament Baptist Hour" broadcast was cancelled despite assurances from KTVI that it would be continued when the station converted recently from Channel 36, UHF, to Channel 2, VHF. Several hundred dollars in advertising had been spent when the cancellation was announced, the pastor said.

He noted that the National Religious Broadcasters, Inc. had accused the National Council of Churches of "pressuring" TV and radio stations to substitute a "free time policy" for paid religious programs. The NRB is an affiliate of the National Association of Evangelicals.

Mr. Beeny said he feared the National Council would control the free-time policy if it went into effect, adding: "We have learned that free time is controlled time."

The manager of the television station said free time would be provided for religious broadcasts on "a fair and equitable basis without regard to denomination." He said other major television stations followed the policy being adopted by KTVI.

Schenectady Station Slaps Fundamentalists

SCHENECTADY, N. Y.—(RNS)—Radio Station WGY announced here that it was dropping paid religious broadcasts because it had an "imbalance of fundamentalist Protestant theology" in its religious programming. The station is owned by the General Electric Company.

Merl Galusha, WGY manager, said the station would continue to provide free time for an "adequate, representative schedule of religious broadcasts."

Mr. Galusha said it was "quite likely" that some programs that have been carried on a paid basis would be included in the free-time schedule. He added that the station had been carrying eight hours of religious programming, and that two and a half hours of that time had been used by individuals and groups representing a "fundamentalist" view of Protestantism.

The station was not quarreling with the theological context of the evangelical programs, Mr. Galusha said, but felt that the time allocated to them constituted an "imbalance" in favor of one religious philosophy. "We are revising our religious coverage to meet our responsibility of providing broad representation," he asserted.

LATER: Billy Graham's "Hour of Decision," "The Lutheran Hour" and two other evangelical broadcasts have been temporarily reinstated by WGY on a sustaining basis.

MISSIONS

Peoples Church Mission Offering Over $300,000

TORONTO, Ont.—The Peoples Church, of which Dr. Oswald J. Smith is the pastor, has just concluded the greatest missionary convention of its history. For the first time its missionary offering totaled $300,000. The convention lasted for four weeks and five Sundays. On the last Sunday four services were held, the last one continuing from 8 to 10:30 p.m. The auditorium was filled and many people stood for two-and-a-half hours. Speakers included Premier Ernest E. Manning of Alberta, and Mr. Robert G. Le Tourneau, the multi-millionaire industrialist. The 130 elders of the church subscribed over $40,000 to missions. The Sunday school, numbering less than 400 scholars, gave $28,000. Gifts of all sizes came in toward the support of 350 missionaries now on the field.

Presbyterians Agree to "Super-Church" Program

OMAHA, Nebr.—The 169th General Assembly of the Presbyterian Church in the USA approved a proposal to discontinue the denomination's Board of Foreign Missions. In its place there will be set up a Commission on Ecumenical Mission and Relations. The new group will replace both the board and the Permanent Commission on Interchurch Relations.

This is believed the first such action

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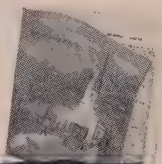
* Other Gospel Light winners are: First Presbyterian Church, Bremerton, Wash.; First Baptist Church, Tucson, Ariz.; Azusa Friends Community Church, Azusa, California; Putney Bible Church, Putney, Ky.; Baptist Weil Dau Tang, Djakarta, Indonesia.



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☐ Dir. Ch. Ed. ☐ Other

taken by a major Protestant denomination and is in line with the plan to merge all mission work of the constituent bodies of the NCC and the WCC in the "Coming Great Church."

Dr. John A. Mackay, "Super Church" advocate and president of Princeton Theological Seminary, explained the proposal. He said a "crucial moment" had been brought about in the missionary movement "not by its failure but by its success." This posed the problem whether the missionary movement should be integrated into the ecclesiastical movement, he said.

Creation of the new commission was recommended in a report of the Standing Committee on Foreign Missions.

Church of 400 Members Gives $100,000 to Missions

INDIANAPOLIS—A total of $100,133.70 was raised at the annual missionary conference held here this spring at Hope Church of Christian and Missionary Alliance, Rev. Russell R. Kauffman, pastor. Significant is the fact that the church has a membership of only 400. Eleven years ago when Mr. Kauffman accepted the pastorate, missionary giving amounted to $2,900.

Features of the conference were a "conferette" sponsored by Inter-Varsity groups; a "Men for Missions Supper"; a "Ladies' Missionary Luncheon" and a "Young People's Supper."

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WORLD-WIDE

American Mennonites to Attend World Conference

AKRON, Pa.—More than 200 delegates and visitors from the United States plan to attend the sixth Mennonite World Conference at Karlsruhe, Germany, August 10-16.

The figure was announced by Menno Travel Service here which is arranging most of the transportation. The delegates represent most Mennonite bodies in the USA.

Dr. H. S. Bender, dean of Goshen (Ind.) College Seminary, is chairman of the conference which will have as its general theme "The Gospel of Jesus Christ in the World." Delegates also are expected from Canada, Germany, France, The Netherlands, Switzerland, Austria, England, India, Indonesia and Africa.

Following the conference many delegates and visitors will participate in six European tours and three in the Holy Land.

Iron Curtain Delegates In European Church Meet

LISELUND, Denmark — Protestant churches in Iron Curtain countries were heavily represented at the opening of a conference here to promote closer relations between European churches.

But leading West European churches opposed to Communism failed to send official delegates to the meeting, which convened under the chairmanship of Dr. Ernst Wilm, president of the Evangelical Lutheran Church of Westphalia, Germany, and Dr. Egbert Emmen of the Netherlands Reformed Church.

The German Lutheran Churches and the Council of the Evangelical Church in Germany were not represented at the conference, because they suspected it might have a political tinge.

Also absent were official representatives of the State Lutheran Churches of Norway, Sweden and Denmark. The Lutheran Church of Denmark sent observers only.

Discussions were expected to center not only on cooperation between the West European Churches but also between these churches and those behind the Iron Curtain.

The meeting was in line with the "coexistence policies" of the World Council of Churches.

East Wants Freedom Scriptures Proclaim

GREENLAKE, Wis.—(RNS— Rep. Walter H. Judd (R.—Minn.) said here that Christian missionaries from the West have preached the Gospel so successfully to the colored East that the latter wants the freedom the Scriptures proclaim.

"We must help these people now who have been trying to put into practice the Gospel we have been preaching to them," he said.

The Congressman addressed laymen from across the country attending the Third National Conference of United Presbyterian Men.

He said the three main trends or forces in the world today are the change of concentration of power from the white West to the non-white East, Communism, and the spirit of freedom.

Dr. Judd warned that the "rapid change" theory of Communism is appealing to the East because the people there feel democracy is "too slow." He said the people of Asia and Africa are saying that they must "get going fast, we cannot wait even though the price is high."

The Minnesota lawmaker suggested that "to save the world" we must support the government in its policy not to start a war anywhere and be ready to negotiate international disputes, but always standing firm in our convictions.

inter-church

Converted Priests to Get Sea Cliff Center

NEW YORK.—Dr. Walter M. Montano, executive director of Christ's Mission, has announced the opening of a new Former-Priest Center at 369 Carpenter Ave., Sea Cliff, N. Y. The new Center, called Dugan Center, will make available to former priests of the Roman Catholic Church a complete and integrated program of rehabilitation with a strong emphasis on spiritual help and guidance.

In addition to housing the former priests, the new Center will also have a separate new building providing space for the Christ's Mission offices, currently located at 27 East 22nd Street in New York City. Occupancy of the new office quarters was scheduled for June 15.

In pointing up the growing need for this Center, Dr. Montano states: "The American people are largely unaware of the persecution of former Roman Catholic priests that occurs right here in our own land of freedom. While many of us are well acquainted with the cruel treatment these men receive in other countries, few Americans realize that in the United States ex-priests are victims of slander, social ostracism and economic distress because of the pressures brought to bear by the Roman Catholic Church. We intend to help them in every way possible."

Protestants are Asked to Join Wesley Observance

WASHINGTON, D. C.—(RNS)—Protestant churches across the country have been asked by the Hymn Society of America to join in a series of regional hymn festivals this year to mark the 250th anniversary of the birth of Charles Wesley.

A brother of John Wesley, founder of Methodism, Charles Wesley, was a famous hymn writer. He was born in England on Dec. 18, 1707 and died in 1788.

Dr. Dean Edwards of New York, president of the Hymn Society, said "the 6,500 hymns by Charles Wesley belong to all denominations and we hope to honor him by making 1957 a great revival of congregational singing."

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Dr. Elmer T. Clark of Lake Junaluska, N.C., executive secretary of the World Methodist Council, said he anticipated that Methodist groups in some 40 countries will hold festivals in Wesley's honor.

He also said that Evangelist Billy Graham had been asked to feature Wesley hymns during his New York Crusade.

personalia

Edward J. Carnell, president of Fuller Theological Seminary, delivered the Commencement address at Upland (Calif.) College.

Albert F. Gray, president of Pacific Bible College, has resigned. He will be succeeded by Milo L. Chapman, present dean of the school.

Carl F. H. Henry, editor of *Christianity Today,* delivered the Commencement address at the Evangelical Congregational School of Theology.

John Bolten, Sr., international industrialist and evangelical leader, delivered the Commencement address at Milligan College and was awarded the honorary degree of Doctor of Laws.

H. H. Savage, pastor of First Baptist Church, Pontiac, Mich., was Commencement speaker at Detroit Bible Institute when thirty-four graduates received their degrees and diplomas.

Lt. Gen. William K. Harrison, retired, new executive secretary of the Evangelical Welfare Agency, Chicago, delivered the Commencement address at Taylor University.

Louis Berkof, long occupant of the chair of Exegetical Theology at Calvin College, died recently. He was the author of many books and learned articles strongly evangelical in tone.

Eunice Fischer, Christian education specialist and lecturer, has rejoined the editorial staff of Scripture Press as Children's editor. Miss Fischer was formerly SP Convention Director.

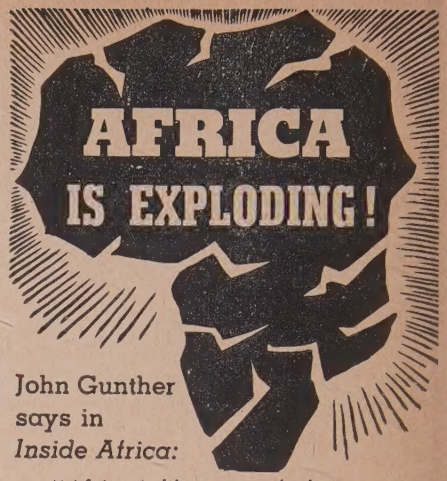
Arthur B. Whiting of Talbot Theological Seminary was Commencement speaker at Mennonite Brethren Biblical Seminary, Fresno, Calif.

Vernon Grounds, president of the Conservative Baptist Theological Seminary, Denver, together with Dean Earl Kalland, will conduct "Conservative Baptist Week" at the famous Rumney (N. H.) conference grounds, July 28-August 3.

Harold Kuhn, of Asbury Theological Seminary, has been granted a leave of absence to be guest professor in Yoetmal (India) Union Biblical Seminary for the first term in the next school year.

Alan Redpath, pastor of Moody Church, Chicago, is spending the summer months in the British Isles ministering in churches and Bible conferences. Dr. Redpath was former pastor of Duke Street Baptist Church, Richmond, England.

Gerald L. Stover, pastor of Calvary Baptist Church, Niagara Falls, N. Y., has been called to First Church, Asbury Park, N. J., and will begin his new work on September 8.



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The Price of Finitude

(Continued from page 5)

couraged by members of the society which puts him to death. Every death sentence is an indictment of the careless parents, the tempting associates, the purveyors of intoxicants and drugs, as well as an indictment of individual choice of sin. For personal and social factors conspire to produce the crimes which the victim commits.

The biblical position that God alone is the final Judge of all men is a practical safeguard from complacency about our own souls. We have all sinned against God and against our fellow men. The restraint of evil is assuredly no simple task, and laws which restrain evil are approximations of Divine will. But I believe it presumptuous upon our knowledge of the limits of both the mercy and justice of God to impose upon our fellow man legal sentence of death. The sin of arrogance lurks in the shadows when we take God's pencil and mark "F" on the paper of another person's life. But for the grace of God there we stand! every single one of us whose heart has at one time or another harbored the hellish bitterness of hate! A firing squad and a burial crew cannot remove from us the evidences of our social sin. A state deals with transgressions and not with attitudes; but if Jesus's condemnation for evil attitudes ("whosoever is angry with his brother without a cause shall be in danger of the judgment . . . but whosoever shall say thou fool, shall be in danger of hell fire") is any criterion of value for us, we ought to be ready to extend mercy for the sinner-in-action as well as for the sinner-in-thought. If our government is of the people, let it respect his right for time to repent.

The nation must never claim to be the final arbiter of man's destiny. Legislation does not make right; it seeks to approximate it. There are not even such things as "*natural* rights" This is a myth propounded by those who wanted the moral and juridical fruits of Christianity without its redemptive and providential features. There are only rights under God. If this is denied there are no values, no rights, only the supremacy of might in a world of grey preferences. The state which takes upon itself the prerogatives of killing its criminals has exceeded the privileges which God has given it for the ordering of human affairs. From capital punishment the steps lead toward legalized "mercy killing," and thence to the purging of those for whom the state has no use or tolerance. We have not reached such stages, yet; but such is the peril of "statism"

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Humanity's Drive for Freedom

(Continued from page 4)

In seeking freedom for one's self, there must be willingness to grant equivalent freedom to all. Here are dangers. They are granted, for to give freedom to some, who are not themselves willing to reciprocate, means to unite the oppressions they would introduce, should opportunity of power come to them. But because of this, those who foster the drive for freedom must not deny freedom. They dare not. but they dare, and must, attack, item by item, the misuses and abuses of freedom engaged in by those who at heart live it not.

Another danger is that those with the urge for freedom shall not know their times, and, in fighting one foe of freedom, fail to identify another. Very specifically, we must be hitched in any way neither to the tail-board of the wagon of the freedom-destroying enterprises of the expanding Roman religious system, whose long history of oppression and persecution, and current disavowals of religious liberty through separation of church and state, warn us to expect there no change of nature, policy, or practice, nor to the apparatus of the Russian-type atheistic communism, so suppressive of the right of man to assert his personality, and to engage in the drive for human freedom. As to those two repressive systems, it must be for us, "Neither-nor."

These dangers we must know, and face, and vanquish. Liberty we must have, and that separation of church and state which is now the law of our free land, and the ground on which our freedom is based, must be at all costs maintained. We say with Abraham Lincoln:

"Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prized liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors. Familiarize yourselves with the chains of bondage and you prepare your own limbs to wear them. Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."